

# A SERMON<sup>4</sup>

upon the Parable of the

King that taketh an accompt  
of his servants.

Math. 18. 23.

Wherein is declared, the iustice,  
mercy, and severitie of God: the cruelty  
of man, and his reward for the same.

Rising upon Saint Peters question to Christ,  
*Viz.* How oft shall I forgive my brother?  
seaven times? 21. vers.

*Fiat voluntarium, quod futurum est necessarium, & offeramus Deo pro munere, quod pro debito reddere tenemur.* Chrysost. hom. 10. in Mat.

BY JOHN HOSKIN, Minister  
of Gods holy word, student in  
Divinity.

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**To the right Honorable**  
his very good Lord and patrone,  
*Henry Fines Knight, Lord Clinton and*  
*Say, Earle of Lincolne,* Io: Ho kin wisbeth  
health, honor, and happinesse in this  
*life, and in the life to come*  
*eternall felicitie.*

 Ntring of late (right Honorable) into some extraordinary consideration of the common cruelty, and horrible oppression dayly committed, by many couetous cormorants, and cankered Catter-pillers, of this most miserable age wherein we liue, who delight (as the Prophet saith) *in nothing* Isa. 5. 8, *but in ioyning house to house, and field to field, till the poore can get no habitation, except it be in some prison or other, (where some of these wicked wretches will not stick to say, they liue better then they do abroad, (Indeed, as some of them vse*  
A 2 *them,)*



# THE EPISTLE

them) and then waying with my selfe  
 how vile a monster, nay, how heinous, and  
 hellish an *Hydra*, *Barbarous cruelty* is,  
 both in the sight of God, (*whose mercy is*  
*greater then the heauens*) and in the eyes  
 of good men (*made after his owne image*)  
 which is many wayes more practised and  
 put in execution, now in the light of the  
 Gospell, amongst the professors of the  
 same, which beare the name of Christi-  
 ans, then euer it was, eyther in the time of  
 darknesse and ignorance, or amongst the  
 Heathen that neuer heard of God. Where-  
 fore, beeing fully perswaded that your  
 Lordship is both a professed foe, and  
 open enemy to all bloudy *Cains*, and  
 conetous *Ahabs*, that any way seeke the  
 subuersion of their poore brothers, or  
 neighbours, spirituall, or temporall, eyther  
 by might or pollicie; I therefore, being  
*minimus apostolorum*, whose arrowes are  
 feathered with foule Misfortune, and  
 whose sunne-shine of prosperity, and  
 warme dayes of welfare, haue beene  
 eclipsed with the blacke clouds of cruelty,  
 & nipping frosts of nine yeares most pit-  
 tifull imprisonment, haue not onely en-  
 terprized



## DEDICATORIE.

terprized, to pen this simple tract, of the euill seruant toward his poore fellow, but also presumed to present the same vnto your honorable view, and Christian consideration, supposing no man more worthy then your Lordship of a farre sayrer peece of worke then it is : not doubting but your honour will vouchsafe, not only to accept thereof, *as the poore widowes mite*, with as much kindnesse, as I offer it with good will, but also defend it vnder the shadow of your shelter, whereby it shall be safe, from the infection of infamous tongues. And although I haue not strayned vp my strings to any high pitch, whereby to make any great sound, fine melody, or musicall harmony, with *Orpheus* Harp to moue dumbe, yea sencelesse creatures (as it were) to listen there-vnto, so forming out the frothe of mans wisdom, in making a great shew of learning (for that is not the marke I shoote at) but onely the saluation of mens soules, (*for whome Christ dyed.*) Therefore according to the capacity of the common sort, I haue tuned mine instrument with *Hyparchyons* Pipe, to play by the playnest mood

Mar. 18. 23



## THE EPISTLE.

at the lowest Key, and sweetest sound, thereby to mouue reasonable men ( if it might be ) to learne some-thing towards the saluation of their poore soules, because *wee are not sent to Preach with wisdom of words, for fine words to edifying is better then ten thousand not understood.* Wherein if I haue any wayes passed the bound of modestie, whereby to offend your Lordships patience, or committed any thing distastfull to your honorable conceit, I most humbly craue pardon for the same, attending to receiue the punishment due to mine imperfections. But if I haue pleased the least part of your Lordships good liking, I shall most happily rest contented at the doore of your deuotion, and lowest step of your foote-stoolle. And so leauing the crew of all *curst Caines*, and all couetous *Ababs*, with all such canker-wormes of crueltie, and mercilesse misers, in the midst and maine sea of their monstrous mallicious mindes, and your Lordship as a most worthy pillar, and protector of all poore oppressed persons, to weede out the wicked, and defend the innocent, with the sword

1. Cor I.  
17 27 &  
14. 19.



## DEDICATORIE.

sworde of Iustice, whereby *Mercy* and  
*Charity* may bee well planted, the Kings  
Maiestie the better preserved, the com-  
mon wealth best gouerned, & God most  
of all glorified, I most humbly take  
my leaue. *From the Fleete.*

1608.

## Your Honours

poore distressed, in all  
Christian duties euer to  
be commanded:

IO: HOSKIN, Minister  
of Gods word.

*9. yeares prisoner.*



# To the Christian Reader.



Beseech you by the mercie of  
God, in his son Iesus Christ,  
and by all the Christian  
kindnesse, which I hope to  
finde at your hands to per-  
swade your selues, that what so euer I haue  
see downe in this simple Treatise, is rather  
to describe the nature of cursed Cruelty,  
then to taxe any man with the infection of  
that pestilent disease and hellish humor, The  
labour is but short, the sence plaine, whose  
substance I referre either to the censure of  
your courteous discretion, or kindnesse of  
your gentle correction, and so with my  
vnfeined love to your good desert,  
I rest as cause shall re-  
quire.

Yours euer in the Lord,

IO: HOSKIN.



# The Parable of the king

*and his euill seruants.*

Math. 18. 23.

The kingdome of heauen is likened vnto  
a certaine King, which would take an  
account of his seruants.



According to the ob-  
seruation, and wri-  
tings of the learned  
and antient Fathers,  
there are seauen spe-  
cial Parables of great  
consolation and com-  
fort, declared and set downe by our  
Lord and Saviour Iesus Christ, at seue-  
rall times in the holy Gospel. Amongst  
the which, this, touching the forgivene-  
esse of ten thousand talents, is one of  
the chiefe, wherein the holy spirit of  
GOD, doth not onely breathe this, but  
withall doth teach vs a most necessarie  
dutie of Christian charitie, which the  
Heathen knew not, & many that beare  
the name of Christians, say they know,  
but will neither vse nor practise to-  
wards their poore bretheren, which the  
Apostle



## The Parable of the King

Col. 13. 3.

Mat. 6. 15.

Apostle calleth forbearing and forgiuing one another. Which is so necessarie a disposition, as that our Sauour Christ the autho<sup>r</sup> thereof, both annere and ioyne it vnto his prayer, in the holy Gospell, saying, Except yee forgiue men their trespasses, your heavenly father wil not forgiue you.

The occasion hereof was the question which Saint Peter moued vnto our Sauour Christ, verse. 21. How oft shall I forgiue my brother? vnto seauen times? wherein he presumeth two things.

1. First that men must forgiue.

2. Secendly, that they must forgiue more then once. For there is a generation in the world that come of the seed of cursed Caine, such as Lamech was, who will put by no wrong, nor (as they say) do no right, but will be reuenged like him seuentie times seauen times, scoffing (as it were) at the long sufferance of God, in not punishing Cain, for killing his brother Abell. As though God would suffer him to murder his brother, and not be reuenged of such monstrous cruelty. *Ves, mihi vindicta &*

Gen. 4. 24.

Rom. 2. 4.



and his euill seruant.

*ego rependam* : vengeance is mine, and I will repay, saith the Lord. Ro. 12. 19

2. Secondly, the Apostle presumeth, that a man must forgive more then once, because the Heathen that knew not God, would forgive once, but no more, who condemne many that beare the name of Christians, and profess the Gospell, yea such as ought to be examples of loue, and charity vnto others, who will not forgive any one iniury (be it neuer so small) but will be reuenged one way or other: *Quoq; iure. quaque iniura*, either by law, or by violence, for euery trifle: nay, as Tully saith, *Nonnulli agrediuntur ad iniuriam faciendam, ut adipscantur ea qua concupierunt.* Ther be some that enterprize to doe iniury, that they may obtaine those things, which they couet and desire, cleane contrary to the word of God, which commaundeth all men to do as they would be done vnto. Mat 7. 12. But *hi petunt inferas ut discant verum esse in morte, quod in vita credere noluerunt*, These go to the Diuell, that they may learne it to bee true at their death, which they would not be-  
leue



## 4 The Parable of the King

beleuee all theyr life time.

Againe there be some that think, that Peters meaning is, by this question, to learne of our Saviour Christ, whether a man hauing forgiven seauen iniuries, may afterwards be reuenged, if occasi- on bee offered. Others thinke his que- stion is, as if he said, it is too much: shall I forgive till seauen times? But our Lord and maister Christ ( the true pat- terne of Christian charity, ) answering this his question, exceedeth Peters ex- pectation: saying, not seauen times: but seuentie times seuen times, which is 490. vers. 2.

**Doctrin.** The doctrine whereof teacheth vs thus much, viz: that all such as belong vnto Christ, should be as bountifull in mercy, forgiveness, loue and charity, as Lamech professed he would be in re- venge, mallice, wrong and cruelty. For by mercy, loue and charity, wee are knowne to be the Disciples of Christ, and children of God. But by reuenge and cruelty, the very impes of hell, and dar- lings of the Diuell, for there shall bee condemnation mercyleffe to him that sheweth

John. 3. 35.

Iam. 2. 13.



sheweth no mercy, From hence also wee <sup>2.</sup> Doe  
learne, that it is no wise mans course,  
to determine, how farre we should ex-  
tend our mercy: for saith our Saniour  
Christ, thy mercy is the measure of ioy: *fi-*  
*ent et ego tibi*, even as I had pittie on thee,  
vers. 33. so should we.

But such as would haue a certaine  
number set downe, how oft they should  
forgiue theyr brother, and a propoztion  
for practising of theyr mercy: desire that  
G O D should forgiue them a certayne  
number of times, & afterwards powre  
downe his anger and heauy wrath vpon  
them.

The key of the opening and vnder- <sup>Expositio</sup>  
standing of this Parable, is vers. 35. <sup>et diuisio.</sup>  
where the King is the heauenly father,  
wee the seruants; The debt sinne, and  
the fellow seruants our poore neigh-  
bours, and Christian brethren.

In this Parable (as the antient Fa-  
thers doe note) there are two parts, a  
white part, and a black, viz. a good ex-  
ample to bee followed, and a bad to bee  
eschewed and auoyded, as wee are ex-  
horted by the Prophets. Eschew euill  
and



## The Parable of the King

Psa. 34. 13. and doe good, seeke iudgement, releue  
 Isa. 1. 16. the oppressed, &c. Or if we diuide it af-  
 17. ter the King himselfe, there we may be-  
 Ro. 11. 22. hold, both the bountifullnesse and securi-  
 tie of God.

1. First the great mercy and boun-  
 of the King, in forgiuing his seruant  
 a debt of ten thousand Talents.

2. Secondly his seueritie, in turning  
 his debt vpon his head, who hauing been  
 forgiuen a great debt, would not for-  
 giue his fellow seruant a small debt.

The white  
 part.

In the former part there are two  
 things to be considered.

1. First, the persons; which are two.

2. Secondly, the proceedings, which  
 are of iustice. The proceedings, accord-  
 ing to iustice, are declared in the 25. ver.  
 where it is said, because he had nothing  
 to pay, his Lord commanded him to bee  
 sold, &c. The proceedings according to  
 mercy, vers. 27. his Lord had compassion  
 and loosed him, and forgau him, &c.

Either of which, I could wish were exe-  
 cuted now adayes amongst vs, that  
 beare the name of Christians, & professe  
 the Gospell, for then there should not

so



so many poore men pine and perish in prison, to the bitter vndowing of their wiues and childzen for euer.

Whereby we may see evidently, that the proceedings of mercy, which consist in our imitation, and which we ought to practise, are bitterly neglected and abolished.

1. In the black part, first we are to observe, how the euill seruant (being forgiuen) behaued himselfe towards his fellow seruant, which is to be seene ver. 28. & 30. Taking him by the throte and casting him in prison.

The blacke part.

2. Secondly how he was serued, for his barbarous & most cruell dealings, which also consisteth of two parts.

1. First in respect of his fellow seruants.

2. Secondly in respect of his maister.

Generally we are to learne & obserue thus much, that this is a plaine mirrour of Gods great mercie and goodnesse, who requireth nothing of vs, but what he first performeth towards vs: as the Apostle saith, *in hoc comendat charitatem* Rom. 5.8. in this God setteth out his loue towards vs, that when we were sinners Christ



The Parable of the King

Christ dyed for vs And therefore it is but equall dealing, that we should (after his example) shew mercy vnto our brethren: and we must not onely doe to another, as we would haue others doe to vs (which the law of nature teacheth vs to bee equall) but as wee would haue God do vnto vs. For we must forgive our brethren, not onely as wee would haue them forgive vs, but as we looke, and hope to bee forgiven at the hands of Almighty God.

Math. 13.  
Ioh. 10.

Now for the persons: and first for the King, which is Almighty God, who setteth out himselfe in the Scriptures, by sundry resemblances, as to an husbandman, a Shepheard, a Fisher, a Merchant and here a King.

Mat. 3.3.

And in this there is a very deepe reach, for our nature is so bewitched, that many times, we thinke that the practise of godly and Christian vertues, wil vtterly disgrace vs, as it is gathered by the ancient Fathers vpon the Canticles, where it is said, I haue put off my coate, how shall I put it on? I haue washed my seete, how shall I defile them?



If we forgive any little wrong that  
 is offered vs (especially by our inferi-  
 ours,) nay if they doe not patiently en-  
 dure, and quietly put vp, any cruell, and  
 intollerable iniuries, and open wrongs,  
 that we doe offer vnto them, we thinke  
 our selues both much abused, & foule a-  
 bused, whether it be in their body, goods  
 or name, yea many, but vpon a supposed  
 offence, will not onely offer iniurie, but  
 also seeke reuenge for the same, yea euē  
 vnto the death, which is a most detesta-  
 ble fury, far passing the nature of wilde  
 beasts, which spare the bloud of their  
 sex. Therefore saith Socrates, Reuenge is  
 not in any sort to be vsed, nor is it iust to  
 offend any, although hee had offered vs  
 wrong: for the Lord is the auenger of al  
 such things, & *oppresso in refugium*, and  
 defence for the oppressed: but we neuer  
 remember it.

Iniury of-  
 fered 3.  
 waies.

1. The. 4. 6  
 Psal. 9. 9

Our heauenly father (when he will  
 teach vs this most excellent vertue of  
 mercy) bringeth in himselfe as a King,  
 to teach vs that it is a princely thing to  
 forgive, for so saith Christ himselfe, I wil  
 haue mercy & not sacrifice. that is, what

Mat. 9. 13.  
 pro. 21. 3



Mat. 5. 24  
& 6. 12

care I for your sacrifices, as long as your liues, and conuersations are wicked, and full of pride, oppression, couetousnesse, vsury, bribery, extortion, adultery, murder, drunkennesse, idolatry, mallice, enuie, bndowing and deuouring of each other, &c. And therefore exhorteth vs vnto reconciliation, before wee come to offer any gift, else it is but in vaine to pray, forgiue vs our trespasses.

Eccle. 28  
2. 3. 4

Therefore forgiue thy neighbor the hurt that hee hath done vnto thee, so shall thy finnes bee forgiuen thee also, when thou praieft. For should a man beare hatred against man? and desire forgiuenesse of the Lord? hee will shew no mercy to a man, which is like himselfe, and will hee aske forgiuenesse of his owne finnes? If hee that is but flesh nourish hatred, and aske pardon of God, who will intreate

Psal. 103. 8

for his finnes? Therefore remember the end, and let enmitie passe; for *misericors & clemens est dominus*. The Lord is full of compassion and mercy, whose example we ought to follow. And, *Pius quotidie miseretur & dat mutuum*, a good man



man is euer mercifull and lendeth, saith  
the Prophet, preferring mercy befoze  
iudgement in his song, and mercy reioy- Psa. 37. 26.  
& 101. 1.  
ceth against iudgement. Therefore bee Iam. 2. 13.  
mercifull, as your heavenly father is mer- Luc. 6. 13.  
cifull. For God had rather want the sa-  
crifice due vnto him, then mercy and re- Chrysost.  
conciliation should be wanting, betwixt  
thee and thy brother.

To pardon and forgive, is the part Pittacus.  
of a man, to reuenge is the part of a  
beast. When how many beasts be there  
now adayes among vs, who voyde  
of all mercy, pittie, or any sparke of  
compassion, take not onely reuenge,  
but the bitter spoyle, subuersion, and  
destruction of their poore neighbours, Amos. 4. 1.  
and needy bretheren, who would sayne  
dwell in quiet by them. Therefore Pro. 3. 29.  
& 24. 15.  
spoyl not his resting place: for the Lord  
will spoyl the soule of them that spoyl  
them. & 22. 23.

In Athens there was a Temple  
dedicated vnto Mercy; into the which  
none might enter that were not  
help-full and beneficiall vnto o-  
thers, which caused the people, but



## The Parable of the King

especially the Magistrates, and men of authority and calling, to studie and exercise works of pittie and piety, through a desire which they had to enter therein.

Now therefore if they which had not any knowledge of GOD nor his word, in respect of that which we haue now, in the light of the Gospel, did so much respect the workes of mercy, and compassion, pittie and piety, for the desire they hadde to enter into an earthly Temple: What ought wee to doe for the entrance into the celestiall and euerlasting temple of the Lord, and the endlesse habitation in the same, where there are such ioyes as no mortall eyes haue seene, eares haue heard, tongue can expresse, or heart conceiue.

1 Cor. 2. 9.

Psal. 15. 1.  
8. 3.

The Prophet Dauid asketh, *quis habitabit in tabernaculo domini*? VVho shall dwel in the holy temple of the Lord? and answereth: *qui operatur iustitiam; neque fecit malum proximo suo*. He that worketh righteousness, and hath not done euill to his neighbour. None else: no. Then what shall become of al tyrants, oppressors, bloody builders, murderers, backbiters



and his euill seruant.

15  
beters, slanderers, bribing vsurers, bribers, extortioners, conetous persons, that take rewards against the innocent: & such like, as false swearers, & knights of the post: and those y<sup>e</sup> vse false weights and measures: Surely these and all such — (without speedy & vnfeigned repentance) must needs fall and be cast downe, with that mercyleffe churle into hell, who Luc. 16. would shew no mercy to poore Lazarus, as the Prophet affirmeth, saying *Conuertentur impii in infernum, et omnes gentes, qui obliuiscuntur dei.*

The wicked shal be turned into hell, and al the people that forget God, who is the fountain of al mercy, pittie, & compassion. Psal. 9. 17.

Wherefore let al bloody Cains, the euill Achans, bribing Gehezies, couetous Ahabs and Iezebels, all Labans and Nabals, with all the rabble of rent-rackers, take heed and remember, that *Dominus sibi virum piuum segregauit*, the Lord hath chosen to him-helfe the man that is godly. Psal. 4. 3. & 5. 6.  
*Sed qui loquuntur mendacium, & virum sanguinum abhominabitur*, but abhorreth both the lyar, and blood-thirsty man.

Man is called *homo*, from whence this



## 14 The Parable of the King

- word *humanitas* is deuied, which signifieth curtesie, or gentlenesse, for which
- Plato. — cause Plato calleth him a ciuill creature, by nature sociable and mercyfull, and therefore sayth, that Mercy ought no
- more to be taken away from the nature of man, then the altar out of the temple.
- pro. 14. 21. The sinner despiseth his neighbour sayth *Salomon*, but hee that is mercifull to the poore is blessed, and he that hath pittie on the poore lendeth vnto the Lord, who
- & 19. 17. will recompence him that which hee hath giuen. I might alleadgē many reasons &
- diuerse arguments, to mooue vs vnto loue and charity, pittie and mercy towards our poore brethren & needy neighbours: as first the creation of man after
- Gen. 1. 26. the image of God, where vnto wee owe all honor, loue, and obedience. Secondly the re-establishment into the same Image by his pure grace & mercy. Thirdly the contemplation & building of this glorious frame of man, with the excellent composition therof, in whome the brightnesse & grace of God shineth, but especially in those whome the world despiseth. Further, if wee did but consider,
- that



and his euill seruant.

that we are of one mould, haue one maker, and one God, who promiseth to accept as done to himselfe, what good so euer we doe to one of his little ones, of whom, some for want of succour and reliefe, are ready to starue in the streetes, others pine and perish in prison, and all for want of the due execution of iudgement and iustice, as well towards the rich as the poore, the creditor as the debtor, whereby the widdow and fatherlesse, the innocent and friendlesse, are still oppressed, some time by delates, some time by demurres, and some time by *ad idem in proximum*, (which things are good in themselves, but being abused are very bad) & many times bribes blind the eyes of the wise, & peruert true iudgement, but woe vnto the bribers and extortioners. Did not their fathers liue well and prosper, when they executed iustice without respect of persons? But they haue peruerterd all equity, & abhorred iudgement, and iudged for rewards: And thus the peoples skinnnes are puld and pluckt from their backes: thus they are bought and sold for old shotes: and

Mat. 25

Jer. 7, 5, 6  
& 22, 3

Looke in  
to all prisons.

Exo. 23, 15  
Deu. 16

Jer. 22, 15  
Prou. 18, 5  
Mich. 3  
Pro. 17, 23

Amos. 8, 6



## The Parable of the King

**Pfal. 14, 8**  
**Galla.**

and thus they are eaten vp and deuoured like bread, whereas we ought not onely to doe good, & shew mercy vnto all men, but euen to them that do vs wrong and hate vs : according to our Saniour Christs commandement : Loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them that persecute you.

**Mat. 5, 44**

— Ioseph was a great person, yet thought it no disgrace to forgieue his brethren. *Dauid* a King, did shew mercy vnto his enimie *Saul*, and forgane *Shemei* his offence in cursing him, *Steuen* them that stoned him, and our Saniour *Christ* those that put him to death.

**Gen. 25, 15**  
**1. Sam. 24**  
**2. Sam. 16**  
**Acts 7 60**  
**Lu. 23, 34**  
**Pro. 20, 28**

Thus we see it is not onely a princely, but also a most diuine thing to pardon and forgieue our brethren : for the King that here setteth forth him as an example is God himselfe . Therefore if we wil be honozable, or so accounted, we must learne our termes of honoz from our Lord and maister Iesus Christ, & not from the race of cursed Cain, or reuengfull Lamech . And the more honozable that a man is, so much the more it is his honoz,



and his euill seruant.

honor, to be most ready to forgive, and  
put vp wrong, without seeking reuenge:  
but as the Prophet saith; *Homo in ho-*  
*nore non intelliget, sed comparatur immen-*  
*tis qua intereant.* Man being in honor, hath  
no vnderstanding, but may be compared  
vnto the beasts that perish, especially  
when they vndoe their poore brethren,  
by oppression, suites in law, fraude, or  
imprisonment, for euery light occasion.

May, without any iust cause, but it is an  
old saying, where the hedge is lowest, the  
beast soonest goeth ouer, and the weakest  
are soonest put to the worst. Therefore I  
may say with that old Father; If beasts  
could speake, they would call such wic-  
ked men beasts, and farre worse. For as  
Saint Augustine saith: Beute beasts do  
rauen but when they are hungry, and  
being full do spare the prey. But these  
beasts, the more they haue, the more  
they rauen and spoile, whereby it ap-  
peareth, they neither feare God in hea-  
uen, King on earth, nor deuill in hell.  
*Crescit amor nummi quantum ipsa pecunia*  
*crescit*: The loue of money encreaseth as  
the money it selfe encreaseth: the more  
they

7  
Psa. 49. vlt.  
Eccle. 3. 18

A prouerbe:  
- Poore.

Bernard in  
cant.

August.



## The Parable of the King

18

— they haue the more they desire, like fire, the more wood the more heate: therefore the conetous mans heart is compared vnto a bottomlesse purse, which is neuer full: or like the Horselech that Salomon speaketh of, the graue and the barren wombe, which will neuer be satisfied.

Pro. 30. 15.

16

Amos. 1. 3

Psal. 59. 5

— 3 — 5

Iob. 15. 34

Thus the poore are threshed to death with Flailes, as the Prophet saith: this is the malicious sinne which Dauid praieth against, saying, *Ne miserearis omnibus qui peruerse et inique agunt*: bee not mercifull to them that offend of mallice: for as Iob saith, fire shall consume their houses.

I would that such cruell men, and seekers of reuenge, would remember the words and deeds of Philip King of Macedon, who when it was told him that one Nicanor (a naedy fellow) did speake euill of him, because he neuer did him good, the kings seruants gaue him counsell to punish him. Nay quoth the King, not so, I suppose he is a good man, therefore it were better to search first if the fault be not in vs: the King vnderstand-  
ing



and his euill seruant.

19

ing that Nicanor was a poore man, sent him a rich present, where-uppon afterwards this fellow spake as much good of the King openly for his bounty, as euer he did euill of him for his conetousness. Wherby we see it is in the power of great men themselves, to cause either euil or good to be spoken of them.

Likewise Antigonus King of Macedon, Antigon. hearing him-selfe euill spoken of by soldiers hard by his tent, came forth vnto them, and said nothing but thus. Good Lord could you not haue gone farther off, to haue spoken euill of me? Thus far off were these two Kings from reuenging their owne p̄suate quarrels, which might be a good example vnto al men of what estate or degree so euer they be, how they seeke reuenge against y<sup>e</sup> poore.

But now *tempora mutantur et nos mutantur in illis*, the case is cleane altered, for euery man (for the most part) will most cruelly reuenge the iniuries done to himselfe, & pardon those which are done against other, yea many times, although they be directly against the law & honor of God. And therefore as Xenophon saith Xenoph.



## The Parable of the King

in his Cyropædia, let euery one so be-  
- haue himselfe towards his enemy, as at  
sometime or other he maey thinke to  
haue him his friend.

Secondly, now touching the seruants,  
wherin we haue 4. things to obserue.

First, that sinne hath the nature of a  
debt, for so our Sautour Chzist teacheth  
- us to pray: forgiue vs our debts, and soe  
Luk. 16. 5. sinners ar called debtors, as Mary Mag-  
Luc. 77. dalen was, who had her sins forgiuen hir,  
which afore were accompted debts. For  
- the case of the law, it is as an obligati-  
on, wherein if the condition be not kept,  
we do incurre the penaltie.

Secondly, we are to note a difference  
- betwixt sins and debts. For sins which  
are against God, are compared vnto ta-  
lents: sins against our brethren are but  
as pence.

Thirdly, y<sup>e</sup> debt is not of one, but of ten  
thousand taléts: *hec non summa, est massa*,  
- this is not a summe, but a mas of money.  
And as before, we saw the enormity of  
sin, so here we may behold the multitude  
of our sinnes.

Fourthly, it is said, *adductus est*, hee  
was



and his eunieruant.

was brought: which bringing, sheweth  
that he neuer tooke care, or any thought  
how to pay this debt. He ate his meat  
and tooke his rest, he lived merrily, and  
quietly, in pompe and pleasure, which is  
the case of many now adayes, in respect  
of time, wherein most securely they are  
lulled and rocked fast asleepe, yet they  
case is most dangerous, & most lamen-  
table, and nothing else but that which  
our Saviour Christ speaketh of in the  
Gospel. *Fortis sic omnia possidet*, the strong  
man possesseth all things in peace; as for  
example, a Captaine hauing quiet  
possession of a Castle or strong hold,  
what needeth he to make any boyles, or  
brabbles: euen so it is with our Aduer-  
sary the Diuell, *sic omnia possidet*, doth so  
quietly possesse the hearts and mindes,  
(which are as the Castles and holds of  
many couetous wretched worldlings)  
and hath so rocked them a sleepe in the  
Cradle of security, that they neuer make  
any accompt of many sinnes which they  
dayly commit, both against God & man:  
especially of petty sinnes, as iesting,  
scurrulous talke, wantonnesse, idlenesse,  
and

A secure  
Ganer.

Luc. 11. 2.  
Simile.





and riotous expences, &c. for the which they scoorne to be controuled or admonished of by any man, which is a token of reprobation: for let all such know: that as many small drops of raine do make a great floud, able to drowne both horse & man, soe many small sinnes doe make a great and dangerous deluge, able to drowne both body and soule.

¶

Therefore saith the Psalmist, *Cogitabo, et anxius ero pro peccato*, I wil confesse my wickednesse, and bee sorry for my sinne.

& 32. 6.

And, *confessionem faciam de peccatis meis domino, et tu remisisti, iniquitatem peccati mei*: I will confesse my sinnes vnto the Lord, & thou forgauest the wickednesse of my sinne. According to that saying of Augustine, *Audiui regem dicentem peccavi Domino et Prophetam respondentem transulit dominus peccatum tuum a te*. I heard the King say I haue sinned against the Lord, and the Prophet make answer: the Lord hath taken thy sinnes from thee.

August.

Pro. 6. 8.

Therefore the wise mans aduise is, if thou be surety for another, humble thy selfe, and vse all meanes to discharge the debt, till then giue thine eyes no sleep.



23  
slope. But this fellow taketh no such  
order, but was secure and carelesse, and  
so was fit to be brought.

Such is our securitie in respect of  
sinne, we take no thought for it, we nei-  
ther strine by prayer against it, befoze  
we commit it, nor yet are we humbled  
after it, but many are such as Salomon  
speaketh of, *Qui letantur cum male fece-* Pro 2.1  
*rint, et exultent in rebus pessimis*, they are  
glad when they haue done euill, and re-  
ioyce in things most wicked: vntill God Simile.  
by some crosse or affliction, by some  
meanes or other bzing vs vnder an a-  
rest. Such may fitly be compared vnto  
therues in a Tayle, who neuer rememe-  
ber the assises, vntill the iudge come  
riding in at towne end. Nay rather  
like condemned felons, who fall meri-  
lie to gaming, spozt, and pastime with  
the halters about their necks, wheres  
with their breath must bee stopped.  
Euen so, many secure sinners ne-  
uer thinke on their end, vntill vgly  
Death arrest and seize vppon  
them: and what is this: but euen,  
the Oxe to the slaughter, and the foole Pro 2.2



to the stocks, neuer thinking of death or punishment, which is a most woful case, the Lord amend it.

A desperat  
sinner.

There is also an other kind of sinners, who being but weake in minde & conscience, & not well acquainted with the sweet promises of the gospel, being prick-  
ked in conscience with the burden of their sins & then remembzng the curse of the law due for the same, which no man is (or euer was) able to beare, but only our Saviour Christ: alas, what a miserable case are these in: let them remember that at what time soeuer a sinner doth repent him of his sins from the bottome of his heart, the Lord will blot them out of his remembrance, & that the seruants Lord had compassion, and forgauē him the debt, as soone as he humbly beseeched him. 27. vers.

Exo. 18. 21

Lactan.

Now for the two proceedings: and first of Justice. Justice as saith Lactantius, in respect of God, is called godliness, but in respect of our selues, & our dealings with men, it is taken for an equall distribution of right, & of lawes, and as Cicero saith, it is a perpetuall  
and

Cicero.



and a constant desire, and good will to  
 giue euery one his right, and his owne,  
 especially as the party is greater, chiefl-  
 ly the King must haue his right: but in  
 respect of God, & the duties which we  
 are to perfoyme vnto him, if he should  
 take an account of vs, wee are not able Iob. 9 3.  
 to answer him one of a thousand, and as  
 the Psalmist saith, *Si iniquitates observa-*  
*ris domine quis consistet?* If thou shouldest Psal. 103 3  
 bee extreame to marke what is done a-  
 misse, O Lord who may abide it?

Then if not able to pay ( which was  
 the case of this seruant ) all his goods  
 must be praised, and sale must be made  
 according to the law; but not as many  
 vnder Sheriffes and common Bailiffes Nota,  
 doe often times in the Countrey with quam inu-  
 poore mens goods, playing swaſpe-stake riam, in  
 for their owne aduantage and gaine, sens ego ip-  
 whereby the poore debtor, his wife and se, bis iustu-  
 children are vtterly vndone, because his li imo om-  
 goods are praised & sold, not at a quar- nia omni-  
 ter the rate which they are worth, and perdidit.  
 neuer can haue them againe, of which  
 hard dealings, I haue bene *Occulatus*  
*testis*, but as Elisha said to the poore

C

widdow



1. Reg. 4 7 **Widdow:** sel thy oyle and pay thy debts,  
and liue vpon the rest. So doth the King  
command him, his wife and children,  
and all that he had, to be sold, and pay-  
ment to be made, vers. 25. which were a  
happy course for many poore men, which  
commonly pine and perishe in prison, by  
the cruelty of the creditors, there spend-  
ing that little which they haue, and at  
length there leauing their liues, as  
Snakes doe their hackles in old hed-  
ges, whereby the leannesse of impoue-  
rished persons, make fatte prisons, and  
Taylers Gentlemen: where ten shil-  
lings a weeke for a bare Chamber and  
a bed-Head, is nothing; where seuentie  
pound a yeare for a drunken taphouse  
is but a little, else how should the rent  
of a Tayle bee at a thousand pound a  
yeare.

But *ad rem*, I know this law of sale  
which the King commanded to bee  
made, nor the doctrine thereof, neither  
fasteth well in the mouthes, nor is it  
pleasant in the stomackes of those,  
whome wee in plaine English call  
Bankrupts: who vpon credit, will take  
vp



bp as much money and goods , as they  
can ge te into they2 handes , and then  
bzeake ( as they call it ) with they2 cre-  
ditors, contrary to they2 promise, bonds,  
faith, and all honesty, taking bppe they2  
lodging in Ludgate , or some Sanctu-  
ary, and there living in ease and pleas-  
sure, letting out they2 money to Uripy  
with a bad conscience , paying they2  
Creditors with two Shillings in the  
pound , or some such matter , thinking  
this no theft, no2 any deceit at al, clean  
contrary to Saint Pauls rule , concer- Rom. 13. 8.  
ning debtors : Owe nothing to any man,  
but this, that yee loue one another , and Exod. 20.  
the last commandement , thou shalt not 17. 15.  
couet thy neighbours goods, or thou shalt  
not steale; choose you which.

But when the King commeth to take  
account of his seruants , vers 23. they  
shall finde , that all such subtile shiftes  
and deceitfull deuises shall proue but  
Figge leaues, not able to couer they2 cur- Gen. 3. 7.  
sed conetounesse ; no2 yet to defend  
them from the wrath of him , who is  
*scrutator cordis*, the searcher out of their Jer. 17. 10.  
hollow hearts, and seard consciences. 1 Tim. 4. 2.



Now if we should apply this to a spirituall consideration, it would fit vs very well: for as the Apostle saith, we are all sold vnder sinne, and *totus mundus* Rom. 7. 14 in *maligno, possitus est*, all the world is set vpon wickednesse: and as the Prophet saith, *Corruperunt vias suas, abhominabile fecerunt studium, non est qui facit bonum*, Psal 14. 2. & 53. 2. they are all corrupt and become abhominable in their doings, there is none that doth good, no nor one.

But here I leaue these, and goe forward to the proceedings of mercy.

— Mercy being the most excellent vertue, and the ioy of sayth, the author wherof is God himselfe, whose mercy is euerlasting, will heare the cry of the afflicted, and will neuer forsake them, because he is mercifull, yea as Dauid saith, *prope ad est Dominus omnibus innocentibus cum in veritate*, The Lord is nigh vnto all that call vpon him faithfully: he heard Iacob in all his troubles, & Moses when he sighed and groined, Anna that barren woman was not forgotten, nor Daniel in the Lions den, nor Susanna amongst the wicked Judges, nor the three childre  
in

Luc. 1. 30.  
—  
Exo. 22. 27 & 4. 31.  
Psa. 145. 11  
Gen. 35.  
Exod. 14  
1. Sam. 1.  
Dan. 3. &  
13.



and his euill seruant.

29

in the fiery Furnace, nor Peter in prison: and so likewise, as wee may see, verse. 26. by this seruant, when hee besought his maister, hee heard him, and had compassion vpon him.

Acts. ix.

Wherein wee haue to learne, that prayer and humble supplication vnto God, is the onely meanes to preserve vs from condemnation for sinne: for by that meanes he was forgiven his debt.

Doctrine.

*Quia rogasti*, because thou prayedst mee, ver. 32. For so saith the Prophet Dauid, if a man will bee deliuered from his sinnes, *Pro hoc orabit omnis*, for this shall euery one pray. And Saint Peters aduice is, Pray GOD, that if it bee possible the thoughts of thy heart may bee forgiven thee: as that godly Father also teacheth, saying: *A te petatur, in te queratur, ad te pulsetur, sic accipietur, sic inuenietur, sic aperietur*. Of thee we must aske, at thee we must seeke, & at thee we must knock, so we receiue, so we find, and so to vs it is opened: which Doctrine is cleane contrary to the vile blasphemous Papists, which pray eyther vnto Rocks or Stones,

Psal. 32. 6.

Acts. 8. 12.

August. lib. confes. 13. cap. vit.



# 30 The Parable of the King

Images, Saints, Angels, or the Virgin Mary.

Also, here we may see, that by a sub-  
 - missive intercession, wee must remooue  
 from the Court of Gods iustice, vnto  
 the Court of Gods mercy. And vppon  
 - this second proceeding, behold the boun-  
 tifulnesse of the King, who for a fewe  
 words speaking, forgiveth him the debt,  
 when he had nothing to pay, as we read  
 in the Gospell, he doth not onely grant  
 Luc. 24. 7. him that which hee desired, which was  
 - but forbearance, but also much more  
 Eph. 3. 20. abundantly, according to the saying of  
 the Apostle, hee is able to do abundant-  
 ly aboue all that wee can aske or desire.  
 For whereas he desired but only to bee  
 forborne by his humility and prayer, hee  
 doth obtaine both dilation and remissi-  
 on, he doth not onely forget, but also for-  
 giue, and remit the debt: loe heere the  
 necessity and effect of humble prayer.  
 And that which is a third thing to bee  
 remembred, euen at that time when  
 hee sat vppon his iudgement seat, to  
 take a reckoning and strict account:  
 - as the Prophet saith; Hee doth in wrath  
 remem-



and his euill seruant.

31.

remember mercy, which is a lesson, both Hab. 3. 2  
for Judges, that sit to heare the causes —  
of poore distressed men, and also of great  
consolation and comfort to all those —  
that are oppressed and heavy laden  
with the burthen of their sinnes, that Mat. 11. 28  
the nature of the Deitie is thus slowe  
to wrath, and ready to forgive, which  
is or might be an example vnto al men,  
but especially vnto great men, and Ma-  
gistrates, that they should immitate  
this King in mercy, which is Almighty  
G D D, whose mercy indeed, should be  
the example of ours, and our mercy the  
measure of his. For man being a crea-  
ture made of God, after his owne I Gen. 1. 26  
mage, iust, holy, good, and right by na-  
ture, framed of the earth, and inspired  
with spirit and life, hath his being, and  
his well being, onely to set forth the  
glozy of his Creator, and to speake and  
do those things which are agreeable vn-  
to him, which is, to be mercifull, as hee is  
mercifull. Thus we see the seuerity and  
bounty of the King.

Exo. 12. 27

Luk. 6. 36

Now secondly we are to take a view  
how he dealt with his fellow seruant.

C 4

A body



A body would thinke, that after his impression of feare, that was condemned to bee sold, and contrariwise, the great affection of loue & compassion in the King in forgiving the debt, vpon his humble intreatie, he would neuer haue forgotten the goodnesse of his maister. But we may see it to be true, which the Apostle saith, There is an euill spirit which lusteth after enuie, which is a griefe arising at another mans prosperitie, with which vice this euill seruant was sorely infected, as there be many now adates sicke of that disease, who grudge and grieue, mumble and mur-  
-mure, if they see any man thriue, come to any preferment, or haue any good successe in his affaires, more then themselves or bee accounted honester then  
- they: We our selues and euery one, for his owne part, is sicke of selfe-loue, for we can be content to be well vsed, well spoken of, and praised: yea, to haue our faults couered, and our offences and debts forgiven vs, without any scrupulositie or quaintnesse, both at Gods hand and mans, which is a blessed thing.

as

Iam 4.5  
What en-  
uie is.

2. Tim. 3.2



and his euill seruant.

33

as the Prophet saith: but wee cannot  
finde in our hearts to mete the same <sup>Psal. 32. 1</sup>  
measure againe vnto others, notwithstanding our Saviour Christ in his holy  
Gospell teacheth vs, that with what  
measure wee mete, it shall be measured to  
vs againe; There is in this part three  
carnall finnes.

1. First hee was his fellow seruant, <sup>Math. 7. 2</sup>  
of the same estate, no stranger vnto him  
but one that he knew well enough, yea  
a brother, which bath matter to stirre  
vp compassion, especially in any man  
that hath any sparke of Christianity in  
him.

God cannot offend man, yet he forgiveth  
man: but man may offend man,  
and yet will not forgive man, hee might  
after offend his fellow seruant, and  
therefore ought to forgive him before he  
did it.

2. Secondly the debt was no great  
matter, but an hundred pence, and there-  
fore he might the more easily haue for-  
giuen it, for as much as God forgave  
him a great mas of mony.

3. Thirdly, this debt he will not for-  
giue,



giue, although it be but smal, but requi-  
reth it after a most inhumaine and sa-  
uage manner, taking him by the throte,  
and saying, pay me that thou owest, vers.  
28. to the which we adde thre parts  
more.

1. First going forth but euen from  
the presence of his Master as soone as  
he had beene forgiven, he beginneth to  
be vnnmercifull, that hauing receiued  
mercy at Gods hands, he is so cruell to  
his fellow seruant, that addeth a great  
heynousnesse vnto his crime.

2. Secondly, in that his fellow bleseth  
the same meanes to him, which he bled  
vnto God, viz. I pray thee haue patience:  
*quia rogasti*, because thou praiedst mee,  
was the reason why the Lord forgave  
him, yet he will not forgive his fellow,  
who bled the same words vnto him.

3. Thirdly, *non moueri saltem consci-*  
*entia*, not to be moued one whit in con-  
science, is a hainous fault, but especially  
not to be moued with the example of  
a king, that hath dealt so gratioufly  
with him, that is a great wickednesse,  
he is not onely cruell, but also wicked  
and



and his euill seruant.

35

and unkind, euen in that wherein he had found kindnesse, which also addeth very much to his fault: for our sauiour Christ saith, *Cum multum remittitur*, to whome much is forgiven, shee loued much. See **Luc. 7. 49.** hee had a great debt forgiven him, and therefore ought to haue shewed his loue in like sort vnto his fellow seruant, in forgiving him his debt, according to our Sauiour Christs commandement, goe thou and do likewise. For his fellowes debt was but a smal summe, an hundred pence, and ought therefore the rather to moue him to haue bene pittifull, but hee is neuer the better.

**Luc. 10. 37.**

Euen as many now adaves, to whom the Lord hath shewed great mercy in giuing them great abundance, and much increase, *frumentis, vini, atque olei*, **Psal. 4. 8.** of corne, wine, and oyle, as the prophet saith: **Pea**, the wicked liue and waxe **Iob. 21. 7. 8. &c.** old, and growe in wealth, their seed is established in their sight, their houses are peaceable without feare, the rodde of GOD is not vppon them, their Bullocke gendreth, their Cow calueth, and sayleth not, their Children daunce  
and



## The Parable of the King

- and make merry with Tabret, Harpe, and  
**Amos. 6. 4.** Organs, and spend their dayes in wealth,  
Lying downe vpon their beds, eating farr  
Calues and Lambes, singing to the Violl,  
and drinking wine in bowles, but no man  
is sorry for the affliction of *Ioseph*. Nay as  
the Apostle sayth, more then this, and  
farre beyond the cruelty of this man,  
towards his fellow seruant, many rich  
couetous wretches oppresse the poore  
by tyranny, drawing them before the  
iudgement seat, clapping them vp in pri-  
**son**, taking all theyr liuing and mainte-  
**Iam. 2. 6.** nance from them, which this euill ser-  
uant did not: and so boyd of all com-  
passion and mercy, keepe theyr pooze  
neighbours there, till gentle death baile  
them out of theyr bloody fingers, thus  
reproching him that made them, and  
**Pro. 14. 31.** blaspheming the worthy name after  
**Iam. 2. 7.** which they are named. Therefore why  
should they be honozed, that thus disho-  
noze God, but euen weepe and houle for  
the miseries that shall come vpon them,  
**Eccl. 10. 2. 3.** because their riches are corrupt, and their  
garments Moth-eaten, their gold and sil-  
uer canckred, and the rust thereof shall be  
a wit-



and his fellow seruants  
a witnesse against them, and eat their flesh Math. 6. 16  
as it were fire, thus they shall haue their  
reward: so that as the Philosopher saith;  
the soule is lost that delighteth in coue-  
tousnesse. Plato,

Thus we see how he dealt with his  
fellow seruant. Now a word or two, how  
he was dealt withall, for his barbarous  
cruelty towards his fellow seruant.

1. First his other fellow seruants  
were greatly moued, at his banercesfull  
dealings, in so much that they accuse  
him to their maister, for indeed man  
who is the principall worke of nature,  
crowned with glory and worship, & for Psal. 8. 5.  
whose sake the very Angels are sent to  
minister, especially for such as shall receiue Heb. 1. 14.  
the inheritance of saluation, by nature lo-  
ueth mercy: knowing there is no man  
but shall haue need of mercy, as the  
same Apostle affirmeth, *Omnes sunt pec-*  
*catores & deficiuntur gratia Dei*: All are Rom. 3. 23.  
sinners and stand in need of Gods grace, psal. 14. &  
as the Prophet ) plainly proueth 69. 30. &  
throughout the Psalme. But God (our 70 5.  
heauenly Father the Fountaine of all Iam. 2.  
mercy, who is slow to wrath, as the  
Apostle



- Apostle saith,) hateth all cruelty, especially this cruelty, which the very Heathen (which neuer knew G D D nor his lawes,) could not endure, viz. *pontem frangere quem ipse transisti*, to breake and pull vp the bridge after him-selfe hath escaped, that no man else may escape but bee drowned, this is a great and a most sauadge cruelty.

Now his fellow seruants bring in their verdict against him for his discourtesie and monstrous inhumanity.

2. Then commeth the second point. viz. that the king is altered, and his minde cleane changed, for whereas before there was no signe of anger at all in him, but extended his great fauour towards him, in forgiving him the debt, verse. 27. now his mercy is turned into meere and seueare Justice, and his good will into extreame wrath.

3. Thirdly, whereas before hee vsed no hard speeches, nor any unkind words vnto him, now hee calleth him lewd and euill seruant, vers. 32. whercin we are to take heed how wee incurre the Lords dis-

Doctrine.



displeasure, by any hard and cruell  
 dealings towards our debtors or poore  
 brethren. For euen as mercy couereth a  
 multitude of sinnes, euen so cruelty in  
 not hearing their complaints, and not  
 shewing mercy, incurreth the wrath of  
 God: for hee shall crie himselfe and not  
 bee heard, for the Lord is the auenger of  
 all such things.

I. Pet. 4. 8

I. Thes. 4. 6  
Deu. 16. 19

A good Caueat for Magistrates, and al  
 such as to whom the hearing and deci  
 ding of poore oppressed mens causes  
 both appertaine, that they bee neither,  
 partiall on the one side, nor the other,  
 for rewards, pittie, feare, or any fauour,  
 but Iudge the people with righteous  
 iudgement: whereby the integritie of  
 ancient Justice may be preserued, and  
 not like vnto certaine Lacedemonian  
 Ephori, retchlesse Magistrates, that  
 heard mens causes (as they say) with  
 their haruest eares, nor yet like Adria  
 nus the Emperour, that cast all the sup  
 plications of his poore petitioners, in  
 to the water before their faces, but  
 euen like the L O R D himselfe, the  
 Iudge of all Iudges, this King, who  
 accep-



Deu. 10. 17 accepteth the rich and poore all alike,  
Job. 34. 19 yea the Prince, no more then the pea-  
sant, but hearkeneth and heareth, yea, and  
Mal 3. 16 reuengeth the wrongs done vnto the  
Exo 22. 23 poore oppressed, bee they widdowes, fa-  
Eccle. 35 therlesse, friendlesse, or comfortlesse, or  
any waies distressed, which is more ac-  
ceptable to him then sacrifice: and to do  
Ier. 21. 12 iustice betimes in the morning, viz. with-  
out any delay, which is the bane of ma-  
ny a poore mans cause, and the very  
Pto. 21. 3 shiptwacke of him and his: for a great  
Judgement shall they haue that beare  
rule ouer the people. Therefore deliuer  
the oppressed out of the hands of the op-  
pressor, least the wrath of the Lord goe  
out like fire, and burne, that none can  
quench it, because of sinne and wicked-  
nesse.

Wild. 6

Ier. 21. 12

4. Fourthly, the iust iudgment of the  
King, vpon him for his cruelty towarde  
his fellow seruant, for whereas before  
hee condemned him to bee sold onely,  
now hee condemneth him to be tormen-  
ted. Now we see that his iudgment is  
more seuerer, then it was before, where-  
by we haue to learne, that God standeth  
other



otherwise affected to a malicious and -  
mercilesse sinner, then to one that is  
but a bare sinner, such an one as falleth  
thzough weaknesse and imperfection,  
foz there is great difference betwixt -  
the infirmities of Gods chilozen, and  
the vnregenerat, foz although the godly  
fall thzough infirmity, yet they strue Ecc. 19. 16  
against sinne befoze they commit it, and  
are soztowfull foz it afterward, but the  
wicked neither labour by pzater a-  
gainst it, neither are they grieved noz  
humbled afterwards: but as Salomon Pro. 2. 14  
saith, *potius letantur cum male fecerint, & 24. 16*  
*exultent in rebus pessimis*, they are glad  
when they haue done euill, and reioyce  
in things most wicked: *pius labitur in*  
*domo, sed non a domo*, the godly slip and -  
fall in the house, but not out of it; they  
rise againe, but the wicked play as one -  
that breaketh his neck, and neuer riseth  
again: the godly haue the reliques of  
sinne remaining in them, but not the  
kingdome of Sathan reigning in them, Rom 6  
but as foz malicious sinners, the world  
was neuer so pestred with them, as it  
is now a daies, against whom the Pro- Mallicious  
phet sinners.



Psal. 59.5  
& 1.1.

& 141.5

2. Sa. 12.7

- phet praileth with imprecations, that the Lord will not be mercifull unto them, because they sinne of malicious wickednesse: such are all that sit in the seate of the scornfull, that snuffe and puffe when they are told of their sinnes, which is a token of reprobation, and
- contrariwise a signe of the child of God, when we can say with David, *percutiat me iustus, & redarguat*, let the godly smite me friendly and reprove me, as Nathan reproved him for Urias wife, which hee, (although a King) was very patiently and cried *peccavi*: a good example for all
- men. Malicious sinners, also are all Ahabs and Iezabels and Nebuchadnezzars, such couetous cormorant, Caterpillers and Church-robbers, as will neither suffer poore Naboth to enjoy his Vineyard, nor the Minister his tithes
- quietly, whereby Gods people are not onely robbed of both temporall and spirituall food, life and soule, but also God of his honoz, and glozy. For take away
- living & maintenance, take away both
- life and learning, take away learning, and take away preaching: and take away
- away



away preaching and then what followeth, but all disorder and confusion, for where there is no vision, viz: preaching, Pro. 29. 18. there the people perish, by famine the people faint and dye: but no famine so greivous, as that of the word of God, which breedeth and bringeth the lean-ness, faintness, and famishment of the soule. Yet such fellow servants this world is full of who although they haue no need, neyther of Naboths vineyard, nor Church-livings, appointed *ad pios usus*, to godly purposes, yet they will throttle the fellow servants for them: and such malicious sinners are also all that know a matter to be naught, and yet will take part with it, and money to defend it, as many of our lewd, unconscionable Attorneys, and pelting Pettifoggers doe, and so bee they that take money, and neuer speake a word in a mans cause, and such be those that iustifie the wicked and condemne their innocent, eather for feare, favour, bribes or rewards, which as Salomon saith is abomination vnto the Lord, with many more, as keeping backe of the hyrelings

Amo. 8. 11.

Psa. 106. 5

Pro. 18. 5.  
& 17. 15.



wages and common blasphemers : and such a malicious sinner was this euill seruant , in dealing so cruelly with his fellow; yet not so cruel as many now adayes , which cast they poore brethren in prison without any iust cause, taking all they liuing from them: wherefore it may bee said vnto such kinde of fellowes , as that father sayth, *Si in ignem mittendus est, quia sua non dedit ; ubi putas mittendus, qui aliena rapit*, if he shall be cast into the fire , that hath not giuen of his owne vnto the poore ? whether shall hee be cast that taketh theirs from them? if there be an *ite maledicti* , a goe yee cursed , for them that doe not visit and comfort those that are in prison, without succour and releefe, What remaineth for them that boyd of al compassion cast them into prison, there keeping them continually , without conscience, feare of god, or shame of the world.

Our inferiours ( sayth one Father ) do so looke for our mercy , as wee at time of need doe looke for Gods mercy. Therefore if a sinner that hath obtained mercy at Gods hand, many and sundry wayes,

both

Aug. —  
Mat. 3. 10.

Greg. Naz.  
de pauper.



both in tempozall and spirituall blessings, in so much that he wanteth nothing that his heart can desire, and then be mercilesse vnto his brother, that humbly intreateth him to forbear him a little, and will not forgiue him a light offence, but beyond all Christianity, will take him by the throat, verse. 28. bere and trouble him, lay friuolous actions vpon him, cast him in prison, and so vndo him, his poore wife and children, as the manner of many mercylesse men is now adayes, wherby they can neyther do theyr duty to GOD nor man, with any quiet conscience in theyr place and vocation, God will be wrathfully displeased, and reuenge the same, they shall <sup>Exod. 22.</sup> perish with the sword, their wiues shall <sup>23. 1.</sup> be widowes, & their children fatherlesse, <sup>Thef. 4. 6.</sup> and as the Prophet sayth; their sworde shall goe through their owne throat, <sup>Psal. 73. 14.</sup> and all for casting downe the poore and needy. Loe thus will GOD plague all cruell and couetous oppressors. This made Plato say, that where there are <sup>P'ato.</sup> beggers in a towne, there are theeues and Church-robbers. Now therefore



If wee that beare the name of Christians, acknowledging the poore our debtors and needy brethren, to be the members of Christ, are not ashamed to banquet and feast, and let them starue in the streetes, nay, bere and trouble, whip, punish, and ca't them in prison, and there to let them pine and perish: shall not the very heathen, that neuer heard of God, rise vp in iudgement at the last day, befoze that iust Judge, to accuse and condemne vs as theues, Church-robbers and murderers, but especially such as maintayne theyr baine delights and filthy pleasures, with the goods of the poore, and patrimony of Christ; towards whome the distribution of our owne wealth ought to be extended, both by the law of God and man; shall not our owne consciences also accuse vs? and be as milie testes, a thousand witnesses against vs? when it shall bee said vnto

Luc. 16. 2. vs, *redde rationem*, come giue an account for our selues, Adam? *ubi es?*

Gen. 3. 9. where art thou? and how hast thou walked in my commandements? an account for our bodies, if they haue bene kept



kept as the temples of the holy Ghost? **I. Cor. 6.**  
 an account of our soules, if they bee fit **19.**  
 to appeare in the sight and presence of **I. Pet. 2. 25**  
 the great sheeheard, an account for our **Reu. 22. 12**  
 workes, words, and thoughts? and also **Mat 12. 36**  
 an account how we haue bled our bre-  
 thren? Cain, *ubi est frater tuus* Abel? **Gen. 4. 9**  
 where is thy brother? if there be *a discite*  
*ex me*, learne of me, by the rich glutton,  
 that sared diliciously euery day, neglect- **Lu 16. 25**  
 ting the miserable estate of poore Laza-  
 rus: what are all oppressors of their  
 poore brethren to expect at the dreadfull  
 day of iudgement, but euen with most  
 sorrowfull sobbing sighes, and mourne-  
 full meanes, fall a wishing that they  
 had neuer bled such hard dealings, and  
 cruell oppression towards their poore  
 brethren and fellow seruants? but alas  
 now it is too late.

Wherefore when a man hath had for-  
 giuenesse at Gods hands for his sinnes,  
 to forgiue our brother and fellow ser-  
 uant in like sort, is not a matter of quist  
 but of dutie, *non oportuit*? oughtest thou  
 not? **vers. 33.** Yes surely, having recei-  
 ued mercy, thou art bound to shew



Conetous-  
nesse and  
Crueltie —  
alwaies  
compani-  
ons,

mercy: if thou haue ten thousand ta-  
lents forgiuen thee, oughtest not thou to  
forgiue an hundred pence: yea certain-  
ly, but here we may plainly see, that co-  
uetousnesse, and cruelty, are alwaies  
companions, for if the King that cannot  
offend thee, (but thou him) shall forgiue  
thee: oughtest not thou to forgiue thy  
fellow seruant, whom thou maist of-  
fend: and so stand in neede of his  
mercy:

Iu. 19. 22  
Pro. 18. 24

In as much therefore as thou hast not  
done as thou oughtest to haue done,  
*Ex ore tuo te indico*. I iudge thee out of  
thine owne mouth: for as Salomon saith,  
hee that findeth friendship ought to  
shew himselfe friendly againe towards o-  
thers.

Now for the conclusion, the last verse  
35. as I said is the key, for the opening  
of this parable, and it laps vs all in this  
dutie.

God is our King, and we his subiects,  
we become his debtors by our sinnes,  
— and as we looke to haue forgiuenesse at  
his hands, so wee must forgiue one an  
other. For as Saint Paul saith, this was

not



not written for *Abraham* onely: that he Rom. 4.2  
 was iustified, but also for all the faithfull:  
 so likewise this parable, we must apply  
 vnto our selues.

For the point of forgiuing.

1. First wee must know it is *simile* Pro. 23.21  
*regi*, like a King, God our heavenly Fa-  
 ther and King commandeth this dutie,  
 as an honozable thing, that we be ready -  
 to forgiue, as we would haue **G O D**  
 forgiue vs, and doth accept it as done Mat. 25.42  
 vnto himselfe, whatsoeuer wee doe vnto  
 his poore members, whom he calleth his  
 little ones, and his brethren.

2. Secondly, as I forgaue you, is a  
 matter of dntie and equitie, and not of -  
 equitie onely, but also of Justice, *non o-*  
*portuit*? oughtest thou not? seeing thou  
 hast receiued mercy: yes verily, thou  
 art bound to shew mercy.

3. Thirdly, in respect of the re-  
 ward, for hee that sheweth mercy shall -  
 be rewarded with mercy. Yea in the  
 kingdome of heauen, as our Saviour  
 saith.



## The Parable of the King

30

Mat. 9. 41 saith: For God is not vnrighteous, that  
 Heb. 6. 10 hee will forget your workes of mercy,  
 Tob. 4. 8 therefore bee mercifull after thy power.  
 Luc. 6. 1; For in so doing, thou shalt not only ob-  
 taine forbearance, but also an acquit-  
 tance of thy debt.

4 Fourthly, for the punishment of  
 - being mercilesse, for whereas befoze  
 God was milde, hee will bee wroth,  
 whereas befoze hee was condemned to  
 be sold onely, now hee shall bee grie-  
 uously tormented, vntill hee haue the  
 whole due, verse 34. a most heauy and  
 horrible sentence for mercilesse men to  
 thinke vpon.

The Prophet, his enemies shall come  
 Pl. 118. 12 about him like Bees, not waspes, because  
 hee gathered hony from them: so there  
 - is profit to be reaped from our enemies,  
 but the profit that we shall reape by  
 this Christian charitie, is, wee shall (as  
 - it were) make God bound vnto vs, by  
 forgiving.

It is that which some note vpon the  
 Pl. 119. 49 words of the Psalmist, where he saith,  
 remember mee according to thy word,  
 where-



wherein thou hast caused mee to put my trust, that is, we conuent this **OUR LORD** vpon thy promise, to forgive vs our trespasses, because wee haue forgiven our brethren theyr offences.

Now therfore, if the reward will not serue to stirre vs vp vnto this duty of mercy towards our poore brethren: then the punishment must, which neuer fayleth, viz. *sic faciat vobis*; so he shal do vnto you.

And if some, perhaps vnderstand it not, *quando adductus erit*, when hee shall bee brought, hee shall vnderstand, that hee hath not onely lost his reward, but also incurred the punishment, from the which the Lord and father of all mercy, vouchsafe to deliuer vs, for his sake Iesus Christ his sake, our onely Saviour and Redeemer. To whome with the holy Ghost, three persons and one God, be all powre and glory, praise and dominion, now and for ever world without end.

Amen.